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S E R M O N

Preach'd before the Most Reverend the

A R C H B I S H O P,

A N D T H E

Right Reverend the BISHOPS,

And the *C L E R G Y* of the Province of

C A N T E R B U R Y,

Assembled in **S Y N O D,**

In the Cathedral Church of *St. Paul*, **L O N D O N,**

October the 28, 1703.

St. J A M E S I I I. 17.

But the Wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits, without partiality, and without Hypocrisy.

By *George Stanhope*, D. D. Dean of *Canterbury*,
and Chaplain in Ordinary to Her **M A J E S T Y.** *R*

Publish'd by the Command of the Most Reverend the Archbishop.

Done  **at** **Lin.**

L O N D O N,

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St. JAMES III. 17.

But the Wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy.

WHEN you, Right Reverend Fathers, and My Reverend Brethren, are to be address'd to, what Subject could more properly offer it self, than *That Wisdom* with which at one View I see so many and so great Persons the most eminently Accomplish'd? Not that *Wisdom* which is so roughly handled at the 15th Verse, not *that which is Earthly*, not *that which is Sensual*, much less *that which is Devilish*; but such as *Your Character*, and the *Sacred Place* in which we are now assembled, and especially that *Duty* that has placed me here to day, require; ev'n *That True and Heavenly Wisdom, which is from above.*

Suffer me therefore in a few Words to observe,

First, *What occasion the Apostle laid hold on for commending this Wisdom to those to whom he wrote:*

And then Secondly, *Of what Nature that Wisdom is.*

After which, I crave leave to subjoin some Corollaries, proper to Each Mark of Wisdom, as they occur in order.

I. *As to the First*; The Apostle had commanded those to whom he wrote, (Verse 1st) *that they be not Many Masters.* Glancing at some *Novellists* (as is most probable) who not content to keep themselves within the Limits of their proper Station, presum'd rashly to invade the Teacher's Office, to defile the Truth by Impure Doctrines, to shake off the Yoke of Discipline; and also (as is the Manner and Disposition of *Those* who divide the Church into Parties) to fall foul upon *Them* by Calumny and Reproaches

proaches, to whom all Respect and Obedience is due. As he is inveighing against such as these, he does thro' the whole Course of the Chapter, with a smart and elegant Style scourge the Licentiousness of an unruly Tongue. Which using to give it self a perfect Loose, as often as out of too great a Confidence in it self it despises others, the 13th Verse, and those that follow, shew; how perfectly different *this* Haughty, this Foul-mouth'd, this Aspiring Wisdom is from *that* which is the True.

II. And this, I think, is sufficient to let you see, what it was that mov'd the *Apostle* in this Place to treat both of the True and False Wisdom. It remains now that we carefully enquire by what Marks *that* is to be distinguish'd, with which it is fit we be fully season'd and adorn'd.

I. In the first place therefore, That Purity of Heart and Life is Essential to this Wisdom, is a Point which it is to be much lamented, there should be need of taking pains to prove in *any* Audience; but that in *This* such Proof should be needful, were certainly a Crime to suspect. For *this* the Grace of God that bringeth Salvation, teaches us, That denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in *this* present World. [Tit. 2. 11. 12.] This is a more particular manner is Our Business, who have devoted and set apart our selves entirely to God and Holy Offices; that we look upon it as our Duty, by our Doctrines to exhort, by the brightness of our Examples to lead the Flock committed to our Care: In short, to spare no Pains, to decline no Dangers, (even *that* of Life it self) by which *they* may be more powerfully prevail'd on to put off the Old Man, and to put on That New one, which after God is created in Righteousness and true Holiness. [Ephes. 4. 24.]

Corollary. But what Agreement, I beseech you, can there be between *this* Wisdom, and that cunning Craftiness, whereby Men lie in wait to deceive, [Ephes. 4. 14.] that consults its own exorbitant Gain, by corrupting the Law of God, and wickedly trafficking for Heaven it self? Away then with

that prefer long Pilgrimages to True Gospel-Piety, and a Body slightly mortified now and then, to the Lusts of the Body effectually subdued, and Monasteries and Shrines richly set off, to Alms bestowed for the Relief of the *truly Poor*: Who set *Indulgences* and *Merits* to publick Sale, and make the Credulous believe, That all they do amiss shall never hurt them, provided they with due Reverence embrace the *Catholick* Decrees (forsooth) of a certain *Pretended General Council*, and are content with a *blind Obedience* to throw themselves headlong into that Ditch, whether their *Blind Guides* themselves are leading them. — Away also with that great Scandal of the Reform'd Religion, the filthy *Solifidians* and *Antinomians*, who denying the Necessity of Good Works, think there is nothing they may not do; and instead of *Faith to be form'd into a New Creature*, advance an unactive and shameless Pretence to a Dependance upon *Christ*. — Away too with *them* likewise, if there be any such who call themselves of *Our Communion*, whose *Novel Doctrines* are contrary to the Truth, or whose Corrupt Manners cast a Scandal upon their most Holy Confession, or else any other way are accessary to the Obstruction of Vertue, and the Labours of our most Holy Profession, that minister occasion and confidence, not only for committing, but avoiding Wickedness; and by this means fix a brand of Infamy on *that* Body, of which We are Members. — In a word, Whatsoever Communion they are of, who endeavour to attain good Learning, if in the mean time they live luxuriously, and are of a worldly and sensual Mind; Tho' they *understand all the Mysteries and all Knowledge*, [1 Cor. 13.] yet do these Men order the Matter so, that the Greatness of their Learning makes their Folly more conspicuous; and after so much pains to no purpose, *they know nothing yet as they ought to know*. [1 Cor. 8. 2.]

2. After Purity comes its inseparable Companion Peace. Because it is Purity that takes away all occasion of Strife and

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and Contention, and leaves no fewel behind that can brake out into flames. On this account the *Apostle*, in the beginning of the 24th Cha. makes *VVars and Fightings* to be the Effects of *those Lusts that war in our Members*: And with very good Reason, since it is most plain, that both Nature and Vertue are contented with *a little*, and *that little* always at hand; but that the exorbitant and insatiable Desire of Honour, Riches and Pleasure ever grasps at all, right or wrong, commencing, continuing, reviving, aggravating of Quarrels without interval, without end.

Hence it is, that the *WVisdom from above* was alone able to effect *that*, for which neither the *Civil Laws* before, nor the *Wiseſt Sects of Philoſophers* were ſufficient: Namely, this has made effectual Proviſion for the *Publick Safety*, by reſtraining thoſe Deſires that are lawful, and extirpating thoſe that are not; by enjoyning Juſtice to Governours, to Subjects Obedience, and Brotherly Love and Charity to all Mankind; in forbidding any Man to ſeek his own private Profit at another's Loſs; laſtly (which crowns all the reſt) by keeping Men in awe with an Account to be given at *the Great Tribunal* hereafter of all that ſhall be done contrary to theſe Rules. For the Chriſtian Religion has a more tender regard to no one thing more, than the ſecuring every Man's Property, and making effectual Proviſion, That each Man's Rights, Poſſeſſions, Benefits and Friendſhips, all things that conduce to a Man's Happineſs, all things that contribute to the Sweetning of Converſation, and to the Order and Society of Mankind, ſhou'd be inviolably preſerv'd. So that every Man's Pretences to this Wiſdom are miſerably vain, who is not of a Gentle and Peaceable Temper.

That I add this one Obſervation on this Occaſion, is on account of the Adverb *Then*, in this place of Particular Signification: For this no doubt is a Hint, That Order is to be obſerv'd in thoſe Vertues, and that they who heartily ſtudy Chriſtian Peace, muſt begin with Chriſtian Purity. For

If *This* be not the Groundwork, no Peace can be true, none can be lasting; but, wanting its Foundation, will soon tumble down, to the great damage of the Builders. Far be it from us to suppose, that there is true Peace among All, between whom there is an Agreement. An Agreement between Wicked Men is not so properly Peace, as a Conspiracy; *Eatrably, Sensual and Devilish*, resembling that Wisdom, from whence it took its Birth.

But neither are we left intirely at liberty to purchase Peace at any rate, tho' of it self it be most desirable. For that which is worth almost All the other Conveniences of Life, yet if it will cost the loss of *the Faith once delivered to the Saints*, or our Conscience, or our Church, or the Commonwealth, or that Constancy that becomes a Christian, so far is it then from commendable, that an unseasonable Desire of it is criminal and blame-worthy. For indeed, to patch up such a Truth as this with Wicked Men, is not so much a Sign of Goodness, and Meakness, as of Lukewarmness, Cowardice, or Treachery.

Corollary. And every Man affects to be thought a *Lover of Peace*. But I would to God, they who pretend to be Lovers of Peace, and acknowledge 'tis their Duty to be so, and earnestly desire to be thought so, would seriously consider what has been advanc'd on this Subject. For is it not a most astonishing thing, That Men in the Name of *Christ* should begin *Holy Wars*, that Fellow-Disciples, Brethren, and Members of the same Body, should fall foul on each other, should plunder, banish, and kill one other, *should dethrone Kings*, and bring all things into confusion, and commit such monstrous Wickedness, as is both a Grief and Shame to relate? But care must be taken, that such Wretches as these may know we are not ignorant what sort of Men they are; and Men must be diligently caution'd, that they be not impos'd upon by those, who are us'd to cover the worst Designs with the best Pretences. For *that Wisdom which is from above* wants not such Defenders; it takes no pleasure in being supported by Treachery and Leagues

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Leagues dishonourably broken, by Rapine and Sacrilege, by Perjury and Rebellion, by Fire and Sword. *They* serve not under the *Prince of Peace*, who sacrifice the Blood of *Them*, who are guilty of no Fault; unless it be thought a Fault to be banish'd from their Native Country, and gallantly to suffer the greatest Hardships for the sake of God and their Duty. Whether therefore they pretend the *Catholic Religion*, or a *more perfect Reformation*, and beat it into our Ears a thousand times, yet still 'tis all but Trifle and Imposture. For neither must they be allow'd to be truly wise, whose absurd Zeal has made them averse to Peace; neither is it fit that others should be so unwary, as to suffer their Eyes to be pull'd out, and cease to be wise at the same time they awkwardly labour to be peaceable.

But Thirdly: To the procuring and strengthening of Peace, the *Apostle* most fitly enjoyn'd, that Wisdom be *gely*, (ἐπεικῆς) i. e. Gentle or Moderate; than which most excellent Vertue there is none which is every where more frequently to be found in Mens Talk, or more seldom in their Temper and Behaviour. Since therefore so very few seem to have understood it, and fewer to have observ'd it, I think it well worth my while to explain, as clearly as I can, what it *truly* is.

You, *My Learned Brethren*, are not insensible, That the Vertue I am speaking of (viz. *Gentleness*) is term'd by the *Philosopher*, such a Departing from a Man's Right, as softens and corrects the Rigour of the written Law; Namely, Such as neither requires the Utmost that is due, nor makes Allowances to our Brethren, if by chance they have been guilty of Faults, to which Humane Nature is obnoxious.

For since Humane Laws do equally reach every Man, like an Iron Rule, that neither can nor ought to be bent; and yet such is the Condition of Humane Affairs, that some Circumstances daily arise, which can receive no relief from thence; and this without any Reproach to the Law, or the the Law-makers; there is great need of Equity or Mode-

ration, to take off the Hardships of the Law, to supply what is defective in it, being express'd only in general Terms; and lastly, to give a Remedy in Cases not provided for, for the foreseeing of which, much more preventing them, Humane Wisdom is manifestly insufficient. Were it not for this, no Society, no Peace, either Publick or Private, could hold long. If any Man therefore, without regard to this, shou'd set himself to put the most rigorous Construction upon every thing said or done; he certainly would by his Ill-natur'd and malicious Severity, but ill consult either the Nature of Things, the Intention of Laws, and the Publick Good; and especially the Christian Religion, whose Design being to put us in Mind, That we are all Sinners before God, would from the Remembrance of Our Own, learn Compassion to the Mistakes and Infirmities of Others.

But there are some certain Limits and Measures to be observ'd in the Exercise of this most amiable and best-natur'd Virtue. For neither are we so to order it, That whilst we unwarily shun that Wrong that is found in the Extremity of Law, we run into a contrary Wrong altogether as great; and such as will most certainly follow, from too easy and supine a Relaxation of the Law. For indeed the business of *Gentleness* is, upon proper Occasions to mitigate, accommodate, to supply and perfect the Law; not to prejudice, not to weaken, not wholly to abolish it. From whence it is, that the *Philosopher* appositely observes, *That this is not any thing different from Justice, but is Justice it self; and not only Justice, but somewhat better than Justice; and that the same Sentence she gives, the Maker of the Law would himself have given, were he present, or could have foreseen the Case, as it really stands.*

There is, no doubt, great difference in giving Judgment, whether you somewhat mollify the Words of the Law, but still preserve the Force and True Meaning of it; or whether you so wrest 'em as utterly to destroy, and to have no regard to the Design of it. It is of great consequence too

in our Actions, whether a Man unwittingly or unwillingly omits to follow the Written Laws, or by Craft and Deceit eludes them, or acts in contempt of them. So true is that Observation, *When Two Men do the same thing, the Fact is not the same.* These things therefore ought to be well considered, lest that Clemency, which ought to be the main Help to Right and Law, prove at length the greatest Prejudice to both. For that sort of Moderation (to speak now in the Vulgar Strain) is not virtuous, is not commendable; 'tis only a Shadow and false Face of Vertue; a Word turn'd to this Sense for deceiving Men to their great hurt, and so much the most dangerous, as it is the more plausible.

This indeed there is, with reference to the Matter we are treating of, much to be lamented, That almost All Men, tho' in other Mens Affairs very sharp and quick-fighted, yet in their own are prodigiously blind; and those very things which we earnestly desire that Others should do to Us, we are not a little loth to do to Them. Whereas, if we would consider, That Nature has manifestly fram'd Us all with the same Passions, Desires, and Weaknesses; how Civil Society and the Christian Religion has joyn'd Us closely together in one Body; how much the Safety and Quiet of the Whole is to be preferr'd to the private Conveniency of any single Member: Lastly, How greatly it contributes to the Common Safety of All, both that every Man should assist and mutually forgive each other: He that shall carefully consider what I say, will be of opinion, That there is hardly any thing too much to be given, any thing too much to be done, any thing too much to be born, any thing too much to be pass'd by, for the sake of *Charity* and the *Publick Good*. For indeed a Man can never go too far in these Condescensions, that take care of two things. First, That whatever he departs from, be something in which he has the sole Right. And then, That in all his Concessions, the Authority of Right, and the Laws be kept inviolate, To
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say all in a word, That the Glory of God, the Order and Safety of the Church, and the Peace and Happiness of the Publick, do always receive some Advantage upon these Occasions.

Corollary. If this Moderation then we have been describing, be true and genuine; Consider, I beseech you, how false a Judgment They have form'd of our Affairs, who have complain'd of our most Mild and Affectionate Mother, the CHURCH OF ENGLAND, as if she were Harsh and Cruel: Who are so far from Receding from their own, as to think it hard, That the very Law it self, and your Authority have not long since been Receded from.— Consider with what Face those Men can boast, and would be thought the *Only Moderate Men*, who unless they have *All*, make loud Complaints, and cry That they have nothing. There is no-body that is ignorant, or can deny, that you, *Reverend Fathers and your Clergy*, should, with the utmost Thought and Diligence, make it your Care, The Primitive Faith; that the most wholsom Government of the Church, that those Sacred Oaths by which we have *All* oblig'd our selves, be not brought into Contempt; That the Impositions of HERETICKS and SCISMATICKS be countermin'd; that the Eyes of the miserably deluded Vulgar be open'd; that *scandalously* *shifted*: Lastly, that the Right and Priviledges of the Church be deliver'd down intirely to Posterity.

But now if any of Us, out of a due Care for himself and Posterity, as he thinks, ever be loth to commit the Administration to such Hands, of whose Friendship to our Constitution We have had long since a SUFFICIENT PROOF, the Clamour and Reproaches such Men are loaded with, are more manifest than can be needful, and more scandalous than can be agreeable to relate. I take no Notice how *some* Persons of excellent Learning, of unblameable Piety, of unshaken Courage and Fidelity, have been at all Adventures accus'd either of POPEERY or FANATICISM, tho' 'twere to be wish'd, that They who are so busy in fixing odious Names, had as great a Dislike to both of them *themselves*. I mention not former Abuses, which I could wish were blotted out by any, *tho' late Repentance*; I speak of Those that are of a *fresh Date*, and such as we meet with every day, *viz.* A Church

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Church guarded with the *Defence of Laws*, Your *Episcopal Characters* themselves, and *Our Sacred Order and Office*, and also the very *Faith* in *CHRIST*, and *CHRIST* Himself *GOD-MAN* abused most scandalously by their most foul Language. And there is this particular *Accession of Outragiousness* in these *Monsters of Wickedness and Injustice*, that tho' they offer this, they are so void of *Shame*, that whilst they are designing *Disgrace and Mischief*, they take it very ill, not to be reckon'd both of *Us*, and particularly well-dispos'd to *Us*.

But it is no Pleasure to me, either to mention these things, or to make a like Return to those who wish *Us* worst. Far be it from *Us* so to have learned *CHRIST*! But neither did I think it became Me by too tame a *Silence* not to take notice of the *Falseness and Treachery* of some, who make a *greater Noise* than their Neighbours with a *Counterfeit MODERATION*. For among *these*, you will easily find some that set up for *Directors* of the *People*, absurd enough to inculcate *Charity* with *foul Language and Reproaches*; to lay the whole *Blame* of the *Never-enough to be lamented Discords* among our selves upon *those* who have the truest *Regard* to the *Church*; and scatter their *Complaints and unjust Suspicions* upon *those very Men* who are most eminently *Hearty and Zealous Assertors* of our *Laws, Monarchy and Liberties*. With which *Deceit*, the *Vulgar* (and 'twere well if none but *They*) are so far caught, that there is scarce any thing which can be attempted on the behalf of *Order, Law, or Truth*, which there are not *too many*, who represent as *Violent and Hazardous*; nothing on the other hand that can weaken them so vain, so absurd, reproachful or impious, but are ready to esteem and commend it as *Moderate, and Safe, and very Peaceable*.

Let these *bad Patrons* of a *bad Cause*, who delight in *such a sort of Moderation*, enjoy this *Creature* of their own *Brain*. Mean while, since they so loudly call for *Moderation* from *others*, 'tis fit they be put in *Mind* to give us first some *Instances* of it *Themselves*. But since no discerning *Men* can be ignorant, how vain, how treacherous *those Pretences* are; Let *Us, Men, Brethren and Fathers*, every day more affectinately embrace and reverence *that Church*, which, whatever *Mercenary Slandervers* may clamour to the contrary, oppresses no one differing from Her in *Opinion*; a *Church* that would be glad to keep and cherish in Her Bosom *those* who too plainly dissent from Her in *Will and Affection*, even when She had it in Her Power to destroy them. To say no more—Of *All the Churches* I know, She alone at the same time, both *practises and enjoins* that true Temper of Mind, which Nature suggests; which right Reason dictates, and *CHRIST* and his *Apostles* taught. For neither does She offer any *Violence* to *Mens Consciences* Her self, or account *those* Her True Sons, who churlishly refuse

refuse to pity the Mistaken and Ignorant, or to indulge 'em, as far as Her Own and the Publick Safety will give leave.

You have heard how Pure, how Peaceable, how Gentle Wisdom is; you might justly wonder if it did not shew it self *easy to be entreated*, For whether you call it [Suadibilis] *Persundible*, as some have it, or [Obsequens] or *Complying*, as others; the Meaning of the Original Word [Πειθω] and the Nature of Wisdom is in either Sense sufficiently declared.

As to the Word [Πειθω] *to persuade*; without Question it is One of the Properties of a *Wise Man* to entertain no Opinion, not grounded on Reason, to hear with Patience the Arguments on both sides, not to be too hasty in giving Judgment, and when it is given to stand by it; not soon, or upon a light account, to be carried backward and forward (a great Proof of Levity and Weakness) not to stand out against Arguments of great Weight, (that shews Rashness and Obstinacy.) Hence it comes to pass, that the *Wise Man* we are talking of, will not think it below his Character, in obscure Matters, exceeding his Comprehension, to pay *some* Deference to the Consent of Wise and Good Men, *much more* to the Authority of the Church, and *entirely* to submit to *those* Truths which are plainly revealed in *Holy Scripture*. And in other things, as to Opinions whether Vulgar or Private, be they *never so Old*; yet when *Time* has detected them to be either false or uncertain, he will make no Scruple to root them up, and plant new ones in their stead. Nor is a modest Distrust in ones self, a Departing from the Dignity of a Man, *to whom 'tis natural to Err*; neither is it unbecoming a *Christian*, who is oblig'd to acknowledge and discard his Errors, to change his Sentiments for the better, so often as the Evidence of Truth, and his Duty require it.

Those *Interpreters* come nearer to the Meaning of the Word [ὑπακούω] *to obey*, who think fit to translate it *Complying*. Desiring by it a Virtue Tractable, Affable and Easy; *far from pride and Perverseness*, which in all Company shews a Sweetness and Complaisance, and takes off from Men all Brutal Roughness, that gives way to its Betters, willingly hears its Equals; that *in a word*, complies with the Humour of the Innocent Customs of the World. For there is no part of Virtue or Good Manners, that becomes an Ingenuous and Well-bred Man, that may endear him to his Friends, and render him acceptable to All; but *That Wisdom that descends from Above*, approves, Commends and requires in All that partake of it,

Corollary, From what has been said, it plainly appears, That *they* have no Title to the Character of *Wisdom*, who are not satisfy'd with *those* Arguments, which the Nature of the Thing treated of will bear. Whose impertinent and ridiculous Subtilty every where demands Demonstrations,

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monstrations, and for want of them, disdains the *Mysteries of our Faith*; as also *they* whose Heady and Inflexible Obstinacy, lest they should be thought Inconsistent alway with Themselves, think it a Shame, and Disgrace to yield to Truths lately discovered to them: or lastly, *they* whose Unsteadiness, without Foundation, hourly alters its Opinions, and proud of being list'd under no *Director*, thinks it a Matter of Commendation to keep Themselves in Suspence with regard to clear and Religious Truths undecided. But far be it from us to suppose *This* to be *That* Valuable and Persuadable Wisdom, that descends from Above. Obstinacy that will yield to nothing, is indeed contrary to it; nor is that prophane and rambling Inconstancy of Mind, that consents to every thing, less contrary to it.

To proceed: When you have heard, That *this Wisdom* is *easy to be entreated*, I hope you will not suppose I mean such a Criminal Compliance, as prompts the Mean-spirited to follow a multitude to do Evil; [Exod. 23. 2.] or, for fear of giving Offence, declines the Invidious part of shewing their Dislike to Filthiness and Ribaldry. Nor does *She* allow of those Arts of Flattery, by which sneaking Spirits study to procure, increase and keep the Favour of Great Men. No, no, *this* is not the Compliance meant in this place, that turns with every wind, or so mean as to be discouraged by Threats, or to be tempted by Promises and Rewards; but it is a Compliance, Manly, Great-spirited, Unpaunted, and true to its Point; readily yielding whatever is lawful and expedient, but still judging nothing lawful and expedient, but what is Virtuous and Commendable.

Wisdom furnish'd with these Advantages does then prepare to exert it self in Acting, being full of Mercy and good Fruits. For how can it be, That a Tree so spreading and flourishing should either be suspected of Barrenness, or producing Leaves only? [St. Matth. 21. 19.] From hence it is reasonable for us to expect and promise ourselves its Genuine Fruits; viz. All whose good Offices those who labour to be most Beneficent are us'd to do for the Good of Mankind, either in General or Particular. More especially those, by which the fallen are rais'd; the Wanderer is put into the right way, the Afflicted is comforted, the Poor and Needy is reliev'd, and the Cares and Troubles of those who are in Perplexity of Mind are eas'd.

Corollary. Since those who are wise in this Generation, [St. Luke 16. 8.] do indeed usually think themselves born for themselves alone; but the Children of Light, taught by Almighty God Himself, acknowledge no Wisdom that is unactive, unprofitable, or void of Pity and Compassion:

Hence it easily appears, That true Wisdom is *Ἀδιδούριτος*. The full Extent of which Word is not easy readily to be determined.

It might be convenient upon this Occasion to give you the Sense of the *Expositors*; but the Time allotted for this Duty being almost spent, puts me in mind of omitting others, and to give my own explain'd as briefly as may be.

In the great difference of Opinions, 1. (I deny not) am most pleas'd with *that* in which Men of the first Figure are agreed, who think it may most conveniently be render'd, (*non dijudicant sine non distinguunt*) *making no Distinction*. Not that we can suppose they wou'd be so senseless, as to advise us to make no Distinction between Men **EMINENTLY GOOD** and **EXCEEDINGLY BAD**; either in conferring Benefits, in contracting Friendships, in electing to Offices, in the Opinions we entertain of others; or *lastly*, in our Intimacies and Conversations: But what a sort of *Distinction* that is, which in this place the *Apostle* gives Sentence against and rejects, will plainly appear from that which follows. He reproves *Respect of Persons* (says *Beza*) and other Thoughts that may mislead the Mind. And *Grotius* not unlike him — *Ad ἰσχυρίτην*, *That makes no*

difference between Man according to the Flesh. Such is that mention'd in the Second Chapter, concerning two Brethren coming into the Publick Assembly, *One* in Goodly Apparel call'd out from the rest to a Good Place; the *Other* in Vile Raiments put below, *to sit under their Footstool*. I could easily produce many more, but *Hemingius* shall bring up the Rear, who comprehends all in *One Word*: — *Ad ἰσχυρίτην* est *Ἀπροσωπότης*, *no Respector of Persons*, as being *One* that regards the *Cause*, and not the *Man*. With these agree the *Syrian Translation*, and *Ours*, which renders it *without Partiality*.

And there is no small weight added to these Authorities from that Infamous Hatred, both of *Jews* towards all *Foreigners*; and amongst the *Jews*, of *Sects* differing among themselves: A Hatred said to be so flagrant, that there was no room so much as for Natural Equity, much less for Compassion. On this account we have *Our Saviour's* Parable concerning the Good *Samaritan*. (St. Luke 10.) From hence too is the *Apostle's* Monition in this Place very proper for *Christians* converted from *Judaism*, viz. That the Bowels of a *Christian* ought to be more enlarg'd, whether you consider his Charity to the Poor, or giving his Opinion too hastily of others. And that, what his just and right ought without any *Distinction* to be done *candidly* to All, be they of what Country or Persuasion whatever.

Corollary, I this then to be Wise, as *Christians* ought to be to *meet* to every Man by *Our Measure*? To think none but those Wise, and Good, and Pious, that are of the *same Judgment* with *our selves*? To see nothing good or pardonable in *those* that differ from us, nothing blameable in *our selves*, or those that Agree with *Us*? To prefer the Love

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of Parties to our Country, to our Church, to All things? Let Them blush to whom these Reproaches belong. Which since it is us'd to be said by All sides, and heavy Complaints are also made upon that Occasion, it were much to be wish'd that All Sides were not faulty in this respect. But Men would certainly be more sparing in such Injustice as this, were it not that the last Mark of this *Heavenly Wisdom* is too plainly wanting in those that are guilty of it.

8. Without *Hypocrisy*. No Man of any Sagacity can either be ignorant or forget (if he reflects on our Lord's Reproofs to the *Pharisees*) how highly displeasing it must be to make a Mock of *That God*, who sees All things, and how unsuitable it is to a Religion that requires *Truth in the inward Parts*, [*Psal. 51. 6.*] And indeed *Hypocrisy* is a Crime proper to a Weak, a little, a Treacherous and Guilty Mind. Nor is there any thing that contribute more to the Character of a Man or a *Christian*, than that he shew himself plain and Sincere in All things consistent and true to himself, that he be guilty of no Act of Cunning or Dissimulation; but that he dare to appear the Man he is; and that he really be what he shou'd be, and would appear, and had much rather be so, than appear so.

Corollary. Let Them then see what Agreement there is betwixt this Wisdom and them, who are skill'd on All Occasions to Act the Part of *Proteus*: Who as often as they find it for their Interest either to Act or Speak contrary to their Consciences, excuse Themselves by saying, *They must give way to Necessity*; and so think their Duty discharg'd. Let them look to it, who turn a deaf Ear to the Obligations of Conscience, the Equity of Laws, the Peace of the Church, the Decency of our Rights, and the Unity of Divine Worship; but if there be a Prospect of gaining by it, these shrewd Men make no scruple of putting on a new Face, and consent to take upon themselves the strictest and most Sacred Mark of Communion, which yet they intend forthwith to break again. Let them look to it, who excuse their harden'd Incredulity under the Prerogative of *Human Reason*; let those too, who cover their naughty Ambition under the Cloak of *Zeal for the Church*: Let those look to it, who make the Preserving of their *Rights* and *Liberties* a Pretence for Disobedience, and an Aversion to Authority, and a Station above their own: Let those look to it, who make the Liberty of worshipping God in their own Way and Judgment, a Pretence for fomenting *Schisms* among the People, and gratifying their own insatiable Covetousness; and those again who cloak their covert Designs of Mischief with talking of *Peace* and *Moderation*, when they mean nothing less. Let them lastly look to it, who study to serve their Private Interest, or Lusts, or Prejudices, or Personal Friendships or Enmities. Let them, I say, look to it, and let me at the same

same time conjure them to remember, that the fairest *Outside* cannot conceal the *Deformity within* from God, who is a *Searcher of Hearts*; that the Masque of Honesty and Piety, which they now put on, shall *one day* be pull'd off to their utmost confusion; that they who take it up with this Design, that they under the Vizard may be more effectually able to do more harm, are the Children of *Him* more particularly, who *transforms himself into an Angel of Light*, with a Design thereby to destroy Mankind.

And thus I have at length gone thro' the Business I undertook, in which the Difficulty lay, in saying *no more*. For the Marks of *Wisdom* have not been *thoroughly handled*, but rather *slightly touch'd*. But I must relieve your Patience, on which I fear I have too much trespass'd, and at last put an End to this Discourse——Give me leave to prevail on you in *this one Point*, That you would seriously consider, how eminently *That Wisdom* should shine forth in the CLERGY above other People, with which ev'n the *Christian Laity* are expected to be furnish'd and adorn'd. For whatever is done by our Example, will seem to be done with a sort of Privilege. Forasmuch as the Welfare of our Flocks, the Dignity of our Office, and the Authority of this SACRED SYNOD, the Ease, the Honour, and the firm Security of the CHURCH, the STATE and QUEEN, are by *Us* more especially to be defended, adorned and promoted. Nor is it of small concern to *Us*, since there are too many (such is the Iniquity who are of our Times) who interpret every thing in the worst Sense; That *they* least our Friends, either may have nothing to *speak evil of Us*, or what they shall *say evil of Us*, may be manifestly false.

God forbid therefore, that since the *Mother* so excels in Wisdom, *Those Children*, who ought to be her chief Defence, should be come to that Folly, as either to be wanting to its Safety and Advantage, or their own Honour and Character. Which that we shall never be guilty of (*Fathers and Brethren*) I both hope and promise my self, and I most heartily implore the Goodness of God; that we never may be so. May that *Father of Lights*, prevent, and farther, perfect, and prosper our Thoughts, Endeavours, Councils and Sermons. And, may HE, according to his Infinite Goodness, give to every one of *Us*, that *Wisdom which is from Above*; first *Pure*, then *Peaceable*, *Gentle and Easy* to be entreated full of *Mercy and good fruits*, without *Partiality*, and *and without Hypocrisy*. And that by, and for the sake of *JESUS CHRIST*, the Son of His Love: To whom with the *Father and Holy Ghost*, the Blessed *TRINITY*, be Honour, and Glory, and Thanksgiving for evermore. Amen.

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